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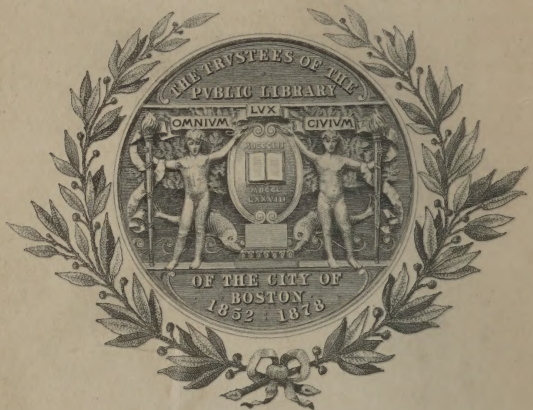

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Miss Mary Estlin.

THE

"CHRISTIAN WITNESS"

EXAMINED

ON A DEFAMATORY CHARGE OF INFIDELITY

AGAINST

WILLIAM LLOYD GARRISON, ESQ.

President of the American Anti-Slavery Society.

BEING

A REPORT OF THE PROCEEDINGS OF THE COMMISSIONERS.

4265.326

PRINTED BY ORDER OF THE COURT.

"Thou shalt not bear false witness against thy neighbour."
Ex. xx. 16.

LONDON:
AYLOTT & JONES, 8, PATERNOSTER ROW;
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1847.

Price Sixpence.

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Aug. 1899-

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THE

"CHRISTIAN WITNESS" EXAMINED.

THURSDAY, 10TH DECEMBER, 1846. NAT. GAR.*

THE COMMISSION for the Examination of "THE CHRISTIAN WITNESS" on a defamatory charge of "Infidelity" against WILLIAM LLOYD GARRISON, Esq. President of the American Anti-Slavery Society, having been opened and read by the Clerk, the Rev. Dr. CAMPBELL was called in.

THE COURT. We believe, sir, you are the Editor of a monthly publication called "The Christian Witness, and Church Members' Magazine?"

EDITOR. I am.

C. We will thank you to give your answers to the interrogatories which the Court may put to you, *in the language of the magazine:* and to enable you to do so, you are at liberty to read from the work. What, sir, is your opinion generally on the subject of slavery?

* William Lloyd Garrison, born 10th December, 1805.

E. "It is a system of barbarous brutality, upheld by whips and chains, branding-irons and bloodhounds, and stained by pollution, tyranny, and murder."

C. Is not your magazine the official organ of "The Congregational Union of England and Wales?"

E. Yes; but "for the general contents the editor is responsible."

C. What is the opinion of the Congregational Union upon the subject of slavery, as expressed in the Christian Witness?

E. "It confesses, in the most emphatic terms, abhorrence of the crime of slave-holding, and deep conviction of *its repugnance to Christianity*,—that it is *a blood-stained and hateful practice*."

C. Will you tell us what is your opinion of the influence of the laws of a nation upon its moral character?

E. "The spirit of a nation is to be sought in its laws; for in no case is a nation better than its statutes; just as in no case is a man better than his resolutions: never is the throne of iniquity so far from fellowship with God as when it frameth mischief by law; just as the most mature and hopeless villain is he who is a villain upon system."

C. What, sir, is your opinion of slavery, in its relation to, and as it exists in, the United States of America?

E. "The condition of America, in relation to this enormity, is altogether peculiar. It is wholly unlike that of any other country on the face of the earth. In the midst of an empire of republicans, where

freedom is rampant, behold a nation of slaves, amounting to three millions of mankind!"

C. This is strong, certainly; but we would hear you further on the point.

E. "The white multitudes are *everywhere* ranged on the side of the oppressor and against the slave, whom they treat with an insolence of barbarity, and a refinement of cruelty, all but indescribable—all but inconceivable."

C. Have you anything further to state on this head?

E. Yes. "This social atrocity is altogether peculiar to *American* society; they have grown up *an empire of tyrants*, to whom the world's history presents no parallel."

C. Enough, sir. The Court would be informed to what you impute so monstrous an evil?

E. "The spirit of American society is both expressed and upheld by its social and *religious* arrangements, which are such as almost to stagger the belief of Englishmen."

C. You say that this evil is both expressed and upheld by *the religious*, as well as the social arrangements of American society. Have you any authority for such an assertion?

E. "At the time when the Congregational Union (of which the Witness is the official organ) sent its delegates to America, comparatively little was known in England respecting the true character of American slavery; and, in particular, it was not known, as it is

now, to what an extent *the American Churches were its bulwarks.*"

C. Do you give this, sir, as your own opinion merely, or as that of the Congregational Union?

E. As my own opinion as well as that of the Union. "The Union expressed its opinion in language more explicit in the following truthful and powerful resolution:—'That this meeting of the Congregational Union of England and Wales avails itself of the present opportunity of expressing, in the most emphatic terms, abhorrence of the crime of slave-holding, and deep conviction of *its repugnance to Christianity*—of recording expression of grief and humiliation in observing the tenacity with which the professing *Christian* public and *Christian ministers* generally of the United States of America, still cling to the blood-stained and hateful practice.'"

C. Have you, sir, at any time expressed your own personal opinion as to the connexion of the American Churches with "this blood-stained and hateful practice?"

E. Certainly. I have stated that "the *American Churches* in this matter *are steeped in guilt.* That the worst, the most appalling feature of the case, is the practice of *the American Churches,* which are considered by the best judges to be *the bulwarks of American slavery.*"

C. We think you perfectly right, sir, in your conviction. What is your opinion as to the influence which the intercourse between the American and British Churches has had upon the latter?

E. " The Christian character and spirit of England are not gaining, but losing, by intercourse with the continent; this is especially the case with respect to America and American slavery."

C. In what particularly do you consider that the influence of this intercourse has been manifested?

E. " The Scotch metaphysician is coming to the aid of the English moralist, in his baleful efforts to transmute wrong into right, crime into virtue. It is now discovered that there is a fundamental difference between slave-having and slave-holding; and that a man may become, and continue to be, a dealer in flesh and blood and souls of men, and 'not by his own fault.' What lengths of evil may not be gone to under the protection of such a principle!"

C. Has such reasoning, in your opinion, produced any injurious effects on the character of the British Churches?

E. Certainly. " Recent events have shown from what heights some of the excellent of the earth have fallen. There seems no price too dear to pay for the gratification of a misguiding benevolence. Time was, when they would have recoiled from the society of men *whose hands are full of blood.*"

C. You have given us your own opinion, sir, and that of the Congregational Union (of which the Witness is the official organ), of the true character of slavery, its abettors, and advocates. Will you give us the opinion, as recorded in the Christian Witness, of other eminent individuals?

E. I will. "The resolutions of the Union, however, represent *the American Churches as steeped in guilt,* in terms far more emphatic than I have used." To all slave-holders, buyers, and sellers, Wesley thus speaks: "Men-buyers are exactly on a level with sheep-stealers. Thy hands, thy bed, thy furniture, thy house, and thy lands, at present are stained with blood. Whether you are *a Christian* or not, show yourself *a man:* be not more savage than a lion or a bear."

C. Do you approve, sir, of such strong language?

E. Certainly. In quoting it, I thus prefaced it in the Witness: "To those *American Methodist Bishops, Preachers, Leaders, and Members,* who traffic in men, women, and children, we commend the following sentiments of the immortal Wesley, who would have blushed at the mention of the names of *such apostates,* and have indignantly turned from their foul fellowship."

C. We believe, sir, you are the Editor of "The Christian's Penny Magazine," as well as of "The Christian Witness?"

E. I am.

C. Does that magazine contain any reference to the subject?

E. Yes; in a recent number I gave the following quotation from the writings of Dr. Adam Clarke;—"How can any nation pretend to fast, or worship God at all, or dare to profess that they believe *in the existence* of such a being, while they carry on what is termed the slave trade, and traffic in the souls, blood, and bodies of men. O, ye most flagitious of knaves, and worst of hypocrites! cast off at once *the mask of religion,* and

deepen not your endless perdition by professing the faith of our Lord Jesus Christ, while ye continue in this traffic."

C. Did you insert this passage approvingly?

E. Yes; I said "We commend this passage to British apologists of American slave-holders."

C. And what, sir, would you suggest is the duty of those who think with you on the subject of this dreadful evil?

E. "The time is come for all *true* philanthropists to stand forth as witnesses for truth and God: *no considerations whatever must for a moment be allowed to silence the advocates of the oppressed.*"

C. Do you know Mr. Wm. Lloyd Garrison?

E. Yes; he is the President of "The American Anti-Slavery Society."

C. Will you be good enough, sir, to tell us what is your opinion of him?

E. "Mr. Garrison appears to breathe a fierce hostility to *evangelical* religion, and to cherish a feeling of bitter contempt for its institutions, its ministers, and professors."

C. On what, sir, do you ground so serious a charge against a man whom we had always understood to be not only the most intrepid, self-devoted, and uncompromising opponent of American slavery, but a most blameless and consistent Christian?

E. At a meeting of "The American Anti-Slavery Society," of which Mr. Garrison is President, and at

which he presided, "It was resolved, that this society rejoice in the present declining state of *American* religion, *inasmuch* as it voluntarily comes forth *to baptize and to sanctify slavery*, which Mahometanism abolishes, and Catholicism condemns; and to warn the world, particularly the so-called heathen portion of it, against *its* influence."

C. And what is the inference you deduce from this resolution?

E. "That decline is the precursor of dissolution. If, then, the decline of *religion* gives joy to this society, surely its extinction would excite rapture. The principle, then, of this society is *Infidelity*. Its meet motto I infer then is, Let *Christianity* perish that the slave may go free."

C. Do you make no distinction, then, sir, between *American* religion and the *Christian* religion?

E. "I cannot allow the distinction."

C. We are to understand, then, that the *Christian* religion is responsible for *American* slavery; that *Christianity* is its bulwark; that *its* divine hands are "steeped in guilt," and are "full of the blood" of three millions of slaves?

E. I do not consider myself called upon to answer the question.

C. But as your charge against Mr. Garrison turns upon this point, the Court thinks you, in honour and in common honesty, bound to answer it.

E. "Quod scripsi; you know what follows."

C. We presume you refer to the answer which Pilate

gave to the Jews; but surely, sir, you can neither think such an answer, in the present case, a becoming one, nor can you consider the example of Pilate, under any circumstances, one for a Christian witness to imitate?

E. "Quod scripsi, scripsi."

C. We are, then, sir, to understand, that because you *have written* that you cannot allow a distinction to exist between Christianity and what you consider "the bulwark of slavery"—the bulwark of "a system of barbarous brutality, upheld by whips and chains, branding-irons and bloodhounds, and stained by pollution, tyranny, and murder," you will not retract, either your identification of Christianity with this bulwark, or the charge against Mr. Garrison and his friends which you founded upon it.

E. You may infer what you please, gentlemen; Mr. Garrison, I know, "firmly resents the charge of Infidelity against his society, I reply by its repetition." Quod scripsi, scripsi.

C. But surely, sir, you cannot suppose that the public, much as they otherwise may respect you, will close their eyes, either to the profanity of identifying "the bulwarks of slavery" with the Christian religion, or to the manifest dishonesty, to say nothing of the absurdity, of your conduct; and will receive your dogmata as infallible, simply because you assume the title of a "Christian Witness," and say "Quod scripsi?"

E. "I have now done with Mr. Garrison and his party."

C. So it would seem, sir. But you can scarcely ex-

pect Mr. Garrison, his party, or the public, not to join issue with you on this point. Pray did not Mr. Garrison write to you in vindication of himself and his friends from so slanderous a charge?

E. He did.

C. Will you have the goodness to read to the Court the letter Mr. Garrison sent you for insertion in the Christian Witness.

E. I did not insert it.

C. You did not insert it! Surely, sir, we misunderstand you?

E. Not at all. I did not insert it.

C. Will you oblige us, then, with your reasons for such an anomalous departure from the rules of common literary justice?

E. "On the morning of the 20th of October, near a week after *our general matter* was all in type, we received from Mr. Garrison a letter, *explaining* the resolution contained in the last number, and defending himself against the charges contained *or implied* in our commentary. Had the letter reached us in time, *without a moment's hesitation we should have given it insertion.*"

C. Your reason, then, for not inserting it was simply want of space. Did you not take any notice, then, of the letter?

E. Yes; I commented upon it in a page and a half of closely printed matter of about 160 lines.

C. Then you had space for an answer to the letter, but not for the letter itself?

E. "It contained nothing which in the slightest degree mended the matter."

C. Should not the public have been permitted to judge of this?

E. "One point only merited a moment's notice; referring to the resolution, he says, '*this is only a portion of the resolution* as adopted by our society; I do not object to it as quoted, but indorse it to the letter, with all my understanding and heart—but why *mutilate it?*—why put a period where you only found a comma?'"

C. Of course you found room for the original resolution in its *unmutilated* form, if you could not find room for Mr. Garrison's letter of vindication?

E. "My answer is ready." "The resolution was sent to us, exactly as it appeared in our pages, by an American gentleman, in whose honour we could confide, and Mr. Garrison himself being judge, we have not been deceived; all that was material in the resolution was *honestly* given, what remained being in no degree necessary to qualify its import. The transcriber took the perfect sense."

C. Mr. Garrison himself being judge! All that was material honestly given!—Does the Court, sir, hear you aright? And can it, then, be a fact, that you refused insertion to *the resolution,* as well as to *the letter?*

E. "Why complain of an omission which was confessedly of no importance, AND ONLY TENDED TO WASTE TYPE."

C. Confessedly! Confessed, sir, by whom? And can this be your opinion of editorial integrity, and of the

duty which a CHRISTIAN WITNESS owes to the public and to a Christian gentleman whom he has publicly defamed?

E. Quod scripsi.

C. The Court does not so much, sir, advert now to what you *have* written as to what you have *not* written. To the dishonest suppression of a letter from a calumniated party, and the refusal of a correct insertion of a garbled resolution. To speak of "*wasting type*," under such circumstances, is the most remarkable incident of the kind that has ever come under the observation of the Court.

E. I do not know what the Court, or any one else, has to do either with Mr. Garrison's letter or the resolution. I have given *my* opinion of both in the Christian Witness, and I am not accustomed to withdraw my assertions.

C. But possibly, sir, after a month's reflection, and after the remonstrances of your own and Mr. Garrison's friends, you inserted his letter in the next month's magazine, when, of course, you could not be in want of space?

E. Mr. Garrison was then about to sail for America; and, as I said before, "I had done with him."

C. You did not then insert either?

E. I did not. I tell you, gentlemen, again, "I have done with him."

C. But we must beg your attention a little longer, sir, while we put a question or two more; and we shall feel obliged by distinct and categorical answers. Among

what portions of the American people is American *religion* to be found?

E. Of course with the American Churches.

C. What relation do the American Churches bear to American slavery?

E. "They are its bulwarks." I have said so before.

C. In what degree are they implicated in its enormity?

E. "They are steeped in guilt, their hands are full of blood."

C. You would, yourself, hail the downfal of the bulwarks of slavery?

E. How could I do otherwise?

C. And Mr. Garrison and his friends are "Infidels" for hailing it with you?

E. But "according to Mr. Garrison and his friends, Christianity has no place in the United States. He makes no exception. He includes all in one sweeping condemnation."

C. The Court is obliged to tell you, sir—and they do it with solemnity—that you must know this to be an atrocious calumny, unless you are prepared to admit, that, when you yourself state that the American Churches are "the bulwarks of slavery" and "steeped in guilt," you also mean and have said that "Christianity has no place in the United States." Do you know anything more of Mr. Garrison?

E. "For America I cannot speak; but I unhesitatingly affirm, that, in England, Mr. Garrison will com-

mand small sympathy, and few friends, among either the wise or the good."

C. Why do you affirm this?

E. "He seems to have made *the science of offence* a special study; and he has, I think, attained to a high state of proficiency."

C. Have you ever made a similar affirmation concerning any one else?

E. I once affirmed in the Witness, of a contemporary Christian editor, that "at the outset of his career he appeared to have made *the science of offence* a study, and he has throughout been practising it with some success."

C. Does not Mr. Garrison advocate the principles of The Peace Society, and literally observe the rules of the non-resistance of injury? What are we, then, to understand by this "*science of offence?*"

E. The use of strong language respecting those who differ from us.

C. Has the language of which you complain been at all equalled by the following description of your Christian contemporary's columns? The Clerk will read the passage from your magazine. ["There, as the crocodile among the bulrushes, the tiger in the jungle, and the serpent among the grass, lurk the Men of Mischief and the Dealers in Defamation; there Malice with her Mask, and Venom with her dart, seem to reside, ever ready to lend their deadly aid to those who desire it. We are not delivering opinions, we are stating facts; it consists with our certain knowledge, that these

columns have often been the vehicle of slander, calumny, and falsehood—falsehood direct, falsehood oblique, and falsehood by implication. We have frequently likened these columns to a highway or a common, where every ruffian footpad, that had a mind, was privileged to ply his vocation under the special protection of authority. These columns have, from the first, been marked by correspondence that we are bound to characterize as either IMPERTINENT—or OFFICIOUS—or CAPTIOUS—or CENSORIOUS—or MALICIOUS—or MENDACIOUS—or MISCHIEVOUS—or DEFAMATORY, far beyond those of any other religious periodical within our remembrance."] We presume, sir, that the Clerk has read your critique correctly. Will you favour the Court with your opinion as to the degree of comparison which Mr. Garrison's "*science of offence*" bears to it?

E. Quod scripsi.

C. Did not the editor of this "religious periodical" complain of your "hard words and mysterious inuendos?"

E. "He complained *loudly* and *bitterly*."

C. What did you reply?

E. Quod scripsi.

C. Did a Christian lady, whose name is well known in the Church of Christ, and wherever known esteemed and beloved, an intimate friend of Mr. Garrison's, write to you last month entreating you to do him justice?

E. I answered her letter in my reply to correspondents.

C. Did you insert it in the Witness?

E. I did not.

C. Did you, in any way, give in the Witness the testimony she bore, from her own knowledge, to the Christian principles of Mr. Garrison, and of the society to which he belongs?

E. I did not.

C. Did she send you any quotations from his writings, and particularly "*An Ode to the Bible*," to convince you that your charge against him was unjust and cruel?

E. She did.

C. Would you oblige the Court by a sight of the ode, if you have it in your portfolio?

E. I have not brought it. It is thrown among other rejected effusions.

C. One of the Court has a copy of it, and the Clerk will have the goodness to read it.

"THE BIBLE.

O, Book of books! though scepticism flout
  Thy sacred origin, thy worth decry;
  Though atheistic folly give the lie
To what thou teachest; though the critic doubt
This fact, that miracle, and raise a shout
  Of triumph o'er each incongruity,
  He in thy pages may perchance espy:
As in his strength th' effulgent sun shines out,
Hiding innumerous stars, so dost thou shine
  With heavenly light, all human works excelling;
Thy oracles are holy and divine,
  Of free salvation, through a Saviour, telling;
All Truth, all Excellence, dost thou enshrine,
  The mists of Sin and Ignorance dispelling!"

C. The Clerk will also have the goodness to read Mr. Garrison's beautiful "Ode to the True Church,"

against whose "institutions, ministers, and professors," you accuse Mr. Garrison of "breathing a fierce hostility."

"THE TRUE CHURCH.

Church of the living God! in vain thy foes
  Make thee in impious mirth their laughing-stock,
  Contemn thy strength, thy radiant beauty mock;
In vain their threats and impotent their blows—
Satan's assaults—Hell's agonizing throes!
  For thou art built upon the Eternal Rock,
  Nor fear'st the thunder-storm—the earthquake shock;
And nothing shall disturb thy calm repose.
All human combinations change and die,
  Whate'er their origin, name, form, design;
But firmer than the pillars of the sky,
  Thou standest ever by a Power divine:
Thou art endowed with Immortality,
  And canst not perish—GOD'S OWN LIFE IS THINE!"

C. Independently of the evangelical spirit which these odes breathe and enunciate, do you not think, sir, that as specimens of true poetry, they are at least equal in merit to the lines of Byron done into "Nonsense Verses," which you some time since gave to your readers as original composition? The Court refers, as you are aware, to the well-known beautiful apostrophe of the talented but godless poet to modern Greece, "He who hath leant him o'er the dead," &c.

E. Gentlemen, as the Editor of the Christian Witness, I am the proper judge of what to insert in, or what to reject from, my magazine.

C. The Court will not dispute it, sir. The public will probably judge for themselves how far you have acted the part of a Christian, a gentleman, a man of

letters or of honesty, in suppressing evidence in your possession of the Christian principles of a man whom you had publicly maligned. Did not the lady who sent you the "Ode to the Bible," tell you that it was not consistent with candour, and still less with Christianity, to take away the character of an individual without first giving him an opportunity of justifying himself?

E. She did.

C. Did she trust that, when you saw your error, you would have the MAGNANIMITY and HONESTY to acknowledge it?

E. She did.

C. Have you had either the "magnanimity or honesty" to do so?

E. I have not done so. "Quod scripsi, scripsi."

C. Do you know Mr. George Thompson?

E. You mean the President of "The Anti-Slavery League?"

C. The same—and Frederick Douglas?

E. I do: they are the particular friends and belong to the party of Mr. Garrison. "I have done with them, and as far as England at least is concerned, I have furnished an antidote to Mr. Garrison's *pernicious lucubrations.*"

C. What, sir, is the object of the American Anti-Slavery Society and the Anti-Slavery League, of which Mr. Garrison and Mr. Thompson are the Presidents and the strenuous advocates?

E. The extinction of Christianity.

C. The Clerk will read to the Court the preamble and constitution of the League. [" Whereas there are in the United States of America, 3,000,000 of the human race held in chains and slavery, by a power which sacrilegiously usurps the proprietory right of the Creator. And whereas these 3,000,000 slaves, in their utter helplessness and degradation, make their appeal to the friends of humanity throughout the world. And whereas the cause of humanity is not bounded by country or clime, nor moral obligations and duties circumscribed by geographical limitations or governmental restrictions. And whereas 'the God of the oppressed,' who hath never left himself without witness, hath raised up for the slave population of the United States friends, who are nobly and faithfully struggling to obtain 'liberty for the captive,' by the prosecution of moral and peaceful measures:—

" Therefore we, the undersigned, desirous of showing our remembrance of those in bonds, as bound with them, and believing that we can essentially serve the cause of those in bondage by acting with the uncompromising abolitionists who compose the American Anti-Slavery Society, do form ourselves into an association, to be called 'The Anti-Slavery League,' based upon the following principles:—

"ART. 1. That slave-holding is, under all circumstances, a sin of deepest dye, and ought to be immediately abandoned.

"ART. 2. That the members of this League shall consist of all persons subscribing to the foregoing principles, without respect of country, complexion, or religious or political creeds.

"ART. 3. That the sole object of this League shall be the overthrow, by means exclusively moral and peaceful, of slavery in every land; but with especial reference to the system now existing in the United States."]

The Court wish to know, sir, whether these are some of the "pernicious lucubrations," to which you have furnished England with an antidote?

E. Gentlemen, I am the Editor of the Christian Witness.

C. The Court is aware of it, and therefore call upon you *as* a "Christian Witness," to tell them what is the *real* motive which has led you to damage, as far as it lay in your power, a society which appeals to the sympathies of mankind, and of England especially, in behalf of the defenceless victims of American oppression. Is there not another society, called "The American and Foreign Anti-Slavery Society."

E. There is.

C. By whom is that society mainly supported?

E. By the American Churches.

C. Which *you* consider as "*the bulwarks of slavery?*"

E. The same.

C. You are attached to this latter society, as being more likely to aid the cause of the slave than the one you denounce as infidel.

E. I am: it has the countenance and support of American ministers, which Mr. Garrison's society has not.

C. You are aware, of course, of the influence of party feeling and of *esprit de corps* on the human mind, that it often deceives and deadens the heart, and stultifies the understanding?

E. I have perceived it on those who were under its influence.

C. You are a doctor in divinity as well as a public editor?

E. I am honoured with that diplomatic title.

C. "To a wise man a word is sufficient." Do you see the Patriot newspaper?

E. I do.

C. In a recent report of a meeting of the American Foreign Board of Missions was your attention drawn to the following passage in the speech of the Rev. Mr. Trask? "*The people* are becoming dissatisfied with the propensity to substitute expediency for moral principle, which has characterized the proceedings of the board in reference to both subjects, SLAVERY and POLYGAMY; perhaps *the clergy* are not dissatisfied, but *the plain farmers* of the country are; and there are many who fear that *the garments of the board are trailing in blood*, that they are taking sides, in the great conflict of the age between liberty and oppression, *with the wrong party*."

E. I may have seen it.

C. And do you think it well, sir, to suffer either party spirit or your *esprit de corps* to carry you so far beside yourself, as a Christian Witness, as to defame the character of Christian men, who think and feel as deeply

and intensely as yourself, for the sake of an institution cherished by those who are "the bulwarks of slavery," by those who are "steeped in its guilt," and whose "garments are trailing in blood?"

E. I do not wish to be questioned any more about it —I have stated, and I repeat it, that Mr. Garrison and his party are infidels. I have done with them. I am "the Christian Witness," "*Quod scripsi—scripsi.*"

C. Your examination is adjourned, you may retire, sir, for the present.

E. I hope, gentlemen, you do not mean to expose me.

C. The Court, sir, see no occasion for it, being unanimously of opinion, that you have sufficiently exposed yourself. "For America we cannot speak; but we unhesitatingly affirm, that in England you will command (in the matter of this defamation) small sympathy and few friends among either the wise or the good;" and are of opinion that you have yourself "furnished an antidote to your own pernicious lucubrations." The Court, in rising, would throw out a suggestion for your own personal consideration. Should you, sir, ever commence a "new series" of your magazine, it would, in the opinion of the Court, be a graceful and becoming act, which the Christian Church would appreciate, were you to introduce "The Witness" to their attention under another "Christian" name.

CUR. ADV. VULT.

Mr. Clerk, you will enrol the Commissioners' names as members of "The Anti-Slavery League." The profits arising from the sale of this examination, which

the Court directs you to print, you will transmit to the Treasurer of " The American Anti-Slavery Society," in the name of the Court, in aid of the godlike enterprise in which Mr. Garrison and his friends are engaged.

An *amicus curiæ* has handed in to the Court a letter, which he informs us was sent by a friend of Mr. Garrison's to the editor of a religious newspaper and refused insertion.

The writer seems to have anticipated the Court, in some measure, in the present examination, but as there seems nothing in the spirit, the statements, or the composition of the letter, which in the opinion of the Court can account for or justify its rejection, the Clerk is directed to insert it with the other documentary addenda in the rider to these proceedings.

He is also directed to insert the letter of the Christian lady referred to in the examination, a copy of which has been also handed in to the Court. No copy of the letter from Mr. Garrison to the Christian Witness is in the hands, as the Court is informed, of any friend in England, or its insertion would also be directed. It will appear in " The Liberator," and will thence be transferred to some part of *the British press,* not under the control of the Christian Witness, or the influence of the votaries of " American religion."

The Court is adjourned.

DOCUMENTARY ADDENDA.

"The Church are God's witnesses. The fact is that SLAVERY is pre-eminently THE SIN OF THE CHURCH."

"It is the Church that mainly supports this sin."

Finney on Revivals.

"Whereas sundry persons in Scotland and England, and others in the north, east, and west of our country, have denounced slavery as obnoxious to the laws of God; some of whom have presented before the General Assembly of our Church and the Congress of the nation memorials and petitions, with the avowed object of bringing into disgrace slave-holders, and abolishing the relation of master and slave. And whereas from the said proceedings, and the statements, reasonings, and circumstances connected therewith, it is most manifest that those persons know not what they say nor whereof they affirm; and with this ignorance discover a spirit of self-righteousness and exclusive sanctity:—

"Therefore, 1, Resolved—That as the kingdom of our Lord is not of this world, his church, as such, has no right to abolish, alter, or affect any institution or ordinance of men political or civil.

"2, Resolved—That slavery has existed from the days of those good old slave-holders and patriarchs, Abraham, Isaac, and Jacob, (who are now in the kingdom of heaven,) to the time when the Apostle Paul sent a runaway home to his master Philemon, and wrote a christian and fraternal letter to this slave-holder, which we find still stands in the canon of the scriptures; and that slavery has existed ever since the days of the apostle, and does now exist.

"3, Resolved—That as the relative duties of master and slave are taught in the scriptures, in the same manner as those of parent and child, and husband and wife, the existence of slavery itself is not opposed to the will of God; and whosoever has a conscience too tender to recognise this relation as lawful, 'is righteous overmuch,' is 'wise above what is written,' and has submitted his neck to the yoke of men, sacrificed his christian liberty of conscience, and leaves the infallible Word of God for the fancies and doctrines of men."

HARMONY PRESBYTERY OF SOUTH CAROLINA.

"It is a principle which meets the views of this body, that slavery, as it exists among us, is a political institution, with which ecclesiastical judicatories have not the smallest right to interfere, and in relation to which any such interference, especially at this momentous crisis, would be *morally wrong*, and fraught with the most dangerous and pernicious consequences. The sentiments which *we* maintain *in common with Christians at the South of every denomination*, are sentiments which so fully approve themselves to our consciences, are so identified with our solemn convictions of duty, that we should maintain them under any circumstances.

"Resolved—That in the opinion of this Presbytery, the holding of slaves, so far from being a sin in the sight of God, is nowhere condemned in his holy word; that it is in accordance with the example, or consistent with the precepts, of patriarchs, apostles, and prophets; and that it is compatible with the most fraternal regard to the best good of those servants whom God may have committed to our charge."

CHARLESTON UNION PRESBYTERY.

"Resolved—That the suspicions that have prevailed to a considerable extent against ministers of the gospel and professors of religion in the state of Virginia, *as identified with the abolitionists*, are wholly unmerited; believing, as we do, from extensive

acquaintance with our churches and brethren, that they are *unanimous* in opposing the pernicious schemes of the abolitionists."

CLERGY OF RICHMOND, VIRGINIA.

"Resolved—That the practical question of slavery, in a country where the system has obtained as a part of its stated policy, is settled in the scriptures by Jesus Christ and his Apostles."

EDGEFIELD BAPTIST ASSOCIATION, SOUTH CAROLINA.

"1st—That slavery is a judicial visitation; 2nd—That it is not a moral evil; 3rd—That it is supported by the bible; 4th—That it has existed in all ages." "It is not a moral evil; the fact that slavery is of divine appointment, would be proof enough that it cannot be a moral evil: so from being a moral evil, it is a merciful dispensation. '*It is the Lord's doing and marvellous in our eyes.*'" —Asserted at a public meeting at Orangeburgh, South Carolina, by the Rev. J. C. Postell, a Methodist clergyman, and agreed in by the meeting.

"The clergy and their adherents immediately seceded from the old Anti-slavery Society, went to another place, and organized a society *full of deadly hostility to the old one*, taking the name of the 'American *and Foreign* Anti-slavery Society.' Their first endeavour was to brand the old society as a dangerous body, as one which ought to be discountenanced by every friend of good order and religion.

"No one individual in America has come in for a greater share of hatred and misrepresentation from this new and adverse party than Garrison himself. It has been their object to crush him, and the violence of the Southern slave party has not been greater than the unkind, ungenerous falsehoods which they have circu-

lated against him. We have heard, all of us, in England, that he is a disturber of the public peace, a firebrand, '*an infidel*,' and on the last charge have the changes been most successfully rung." * * *

MARY HOWITT.

"Garrison, who had come to this meeting (a meeting of the Female Anti-slavery Society), merely to escort his young wife, but who had no intention of taking any part in its business, was seen by the mob, who, disappointed in not finding THOMPSON, at that moment the more immediate object of their vengeance, resolved now to seize upon him instead. He was hunted out of the hall; the cry 'Out with him! Lynch him!' was raised; the room in which he had taken refuge was violently broken into, and hundreds rushed upon him with a fury which seemed as if it could only be appeased by blood. His NON-RESISTANT principles were now put to the test. One of his friends rushed forward armed in his defence. 'My dear brother,' said this good Christian hero, 'you know not what spirit you are of. This is the trial of our faith. Shall we give blow for blow, and draw sword against sword? God forbid! If my life be taken, the cause of emancipation will not suffer. God reigns, and His omnipotence will at length be victorious.'

"He at length fell into the hands of the mob: they hurried him to a window, with the intention of hurling him from it; but at that very moment one voice from amid the crowd exclaimed, 'Do not let us kill him outright!' so he was spared. A rope was then put round his body that he might more easily be dragged along the street. A minute or two afterwards, his young wife, who knew him to be in the hands of the mob, looked out from a window and saw him. 'He was,' says an eye-witness, 'in the extremest danger: his hat was lost, his clothes were almost torn from his body; brickbats and stones were hurled at him as they hustled him along towards the tar-kettle, which was preparing in a neighbouring street; not a voice, not a hand was raised to save him. The only words which escaped from the white lips of his wife were, 'I THINK MY HUSBAND WILL NOT DENY HIS PRIN-

CIPLES; I AM SURE MY HUSBAND WILL NOT DENY HIS PRINCIPLES!'

"The infuriated crowd dragged him onward; they were like a pack of wolves around their prey. In the midst of their yells and cries a strong authoritative voice said 'He shall not be hurt! remember he is an American!' These unlooked-for words excited some sympathy. 'No, he shall not be hurt!' responded from one and another, and he was hurried on to the mayor's office, where it was evidently their intention to deposit him. But this was not the will of the many, and again the most violent efforts were made to gain possession of his person; his clothes were now literally torn from him, and, as it seemed, nothing less than life would satisfy them. Those who witnessed this disgraceful scene assert, that nothing could exceed the divine calmness and stedfast courage of this brave man; his countenance at the time was like that of an apostolic martyr—there was something awfully beautiful in its serenity; he himself declared that it seemed to him a blessed privilege to suffer thus *in the cause of Christ.* Death did not present a repulsive feature. The promises of God sustained his soul, so that he was not only devoid of fear, but ready to sing aloud for joy! This is the spirit of the true martyr! * * *

"Thank God that spirits of this nature are found among men; they sanctify and ennoble humanity; and were it not for such as these, we might despair of every good cause which has to be rescued from the hands of the wicked and the strong." * * *

MARY HOWITT.

"The object of Wm. Lloyd Garrison and his colleagues, Henry C. Wright and Frederick Douglas, in this country at the present moment, is to arouse the sympathies of the British population; and, knowing the influence which public opinion here exerts in America, to secure for this sacred cause the full benefit of this moral agent.

"The struggle is an arduous one, but the hand of God is for it and it must prosper. Of our friend Garrison let us conclude in the words of one capable of appreciating characters like his;—'He is one of God's nobility, the head of the moral aristocracy.

It is not only that he is invulnerable to injury, that he early got the world under his feet, but that in his meekness, his sympathies, his self-forgetfulness, he appears covered all over with the stars and orders of the spiritual realm whence he derives his dignities and his powers;—he is, in short, a true disciple of Christ, and in this lies his power and his greatness. Such men ennoble their age and their country.'"

MARY HOWITT.

"A southern gentleman was on board a steam vessel, proceeding from New York to Philadelphia, engaged in conversation with two unknown gentlemen, and soon plunged into the subject of slavery —he was a slave-holder, and they were abolitionists. With one of them he was peculiarly pleased, and they discussed the subject for some length of time; he at last addressed the other abolitionist thus; 'How easy and pleasant it is to argue the matter with such a man as your friend; if all you abolitionists were like him how soon we and you might come to an understanding; but you are generally so coarse and violent, you are all so like Garrison—pray give me your friend's name.' 'You have just spoken it, it is Mr. Garrison.' 'Impossible—this gentleman is so mild, so gentlemanly.' 'Ask the captain if he be not Mr. Garrison.' It was an important point—the captain was asked—this mild courteous, simple, sprightly, gentlemanly person was Mr. Garrison."

Ward's Miscellany.

"The standard which Christ has erected is one that I reverence and advocate: in a true estimate of the Divine authority of the Scriptures, no one can go beyond me; they are my text-book, and worth all other books in the universe. My trust is in God, my aim to walk in the footsteps of his Son, and my rejoicing to be crucified to the world, and the world to me; my fanaticism is to make Christianity the enemy of all that is sinful, and my infidelity is to preach Christ, and him crucified."

From "The Liberator," by

W. L. GARRISON.

"I bring to this momentous investigation an unbiassed mind, a lively sense of accountability to God, and devout aspirations for the guidance of the Holy Spirit. Unless He 'in whom is no darkness at all' pour light upon my path, I shall go astray. I have taken Him at His word; 'If any man lack wisdom, let him ask of God, and it shall be given him;'—confessing my own foolishness, I have sought that knowledge that cannot err.

"Perceiving the fatality of this delusion—(the Colonization scheme)—I was urged by an irresistible impulse to attempt its removal. I could not turn a deaf ear to the cries of the slaves, nor throw off the obligations which my Creator has fastened upon me. Yet in view of the inequalities of the contest, of the obstacles that towered like mountains in my path, and of my own littleness, I trembled, and exclaimed in the language of Jeremiah, —'Ah! Lord God! behold I cannot speak, for I am a child!' But I was immediately strengthened by these interrogations. Is anything too hard for the Lord? Is error, though unwittingly supported by a host of good men, stronger than truth? Are right and wrong convertible terms, dependent upon popular opinion? Oh no! Then I will go forward in the strength of the Lord of Hosts—in the name of Truth, and under the banner of Right. As it is not by might nor by power, but by the Spirit of God, that great moral changes are effected, I am encouraged to fight valiantly in this good cause, believing that I shall come off 'conqueror and more than conqueror,'—yet not I, but Truth and Justice. It is in such a contest that 'one shall chase a thousand, and two put ten thousand to flight.'—'The Lord disappointeth the devices of the crafty, so that their hands cannot perform their enterprise. He taketh the wise in their own craftiness; and the counsel of the froward is carried headlong! Because the foolishness of God is wiser than men; and the weakness of God is stronger than men!'

Little boldness is needed to assail the opinions and practices of notoriously wicked men; but to rebuke great and good men for their conduct, and to impeach their discernment, is the highest moral courage. The great mass of mankind shun the labour and responsibility of forming opinions for themselves. The question is not—what is true? but—what is popular? Not—what does

God say? but—who do others believe? If people would pin their faith upon the Bible, and not upon the sleeves of their neighbours, half the heresies in the world would instantly disappear. If they would use their own eyes, their own ears, their own understandings, instead of the eyes, ears, and understandings of others, imbecility, credulity, and folly, would be as rare as they are now common. But, unhappily, to borrow the words of Ganganelli, 'a large portion of mankind are mere abortions; calling themselves rational and intelligent beings, they act as if they had neither brains nor conscience, and as if there were no God, no accountability, no heaven, no hell, no eternity.'

"To those who neither fear God nor regard man, who have sworn eternal animosity to their coloured countrymen, and whose cry is, 'away with them, we do not want them here,' I make no appeal. Disregarding as they do that divine command, 'Thou shalt love thy neighbour as thyself,' it would be idle for me to direct my arguments to them—I address myself to high-minded and honourable men, whose heads and hearts are susceptible to the force of sound logic—I appeal to those who have been redeemed from the bondage of sin by the precious blood of Christ, and with whom I hope to unite in a better world, in ascribing glory, and honour, and praise, to the great Deliverer for ever."

Thoughts on Colonization, by W. L. Garrison.

"Fanaticism has been the crime alleged against Reformers in all ages. 'These,' it was said of the apostles, 'that have turned the world upside down have come hither also.' Luther was a madman in his day: what is he now in the estimation of the friends of civil and religious liberty? One of

> 'Those starry lights of virtue, that diffuse,
> Thro' the dark depths of time, their vivid flame.'

"That base and desperate men should thus stigmatize those who endure the cross as good soldiers, and walk as pilgrims and strangers here, is not wonderful; but that *the professed followers of Jesus Christ should join in this hue and cry* is lamentable. Singularly enough, I have been almost as cruelly aspersed *by ministers of the Gospel and Church members* as by any other class of men; unacquainted with me and ignorant of my sentiments, *they have readily*

believed the accusations of my enemies. The introduction of my name into conversation has elicited from them contemptuous sneers or strong denunciations—I have a right to complain of this treatment, and I do strongly protest against it, as unchristian, hurtful, and ungenerous. To prejudice and condemn an individual on vague and apocryphal rumours, without listening to his defence or examining evidence, is tyranny. Perhaps I am in error—perhaps I deserve unqualified condemnation; but I am at least entitled to a privilege which is granted to the vilest criminals, namely, the privilege of a fair trial. I ask nothing more. To accuse me of heresy, madness, and sedition, is one thing; to substantiate the accusation—another."

W. L. GARRISON.

"For myself, I know that it is 'my meat and drink to do the will of my Heavenly Father.' My joy is that I am a partaker of Christ's sufferings; my happiness is to be reproached for the name of Christ; my life is to be always delivered unto death for Jesus' sake; my reputation is to be ranked among madmen, fanatics, and incendiaries; my pleasure is in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake. The things of this world, its pursuits, its honours, its emulations, its fortunes, its reputations, I tread under my feet THE OVERTHROW OF SATAN'S EMPIRE and THE TRIUMPHANT ESTABLISHMENT OF THE REDEEMER'S KINGDOM ON EARTH, are what I earnestly desire and seek."

From the published writings of W. L. GARRISON.

November 11, 1846.

TO DR. CAMPBELL.

RESPECTED FRIEND,—Having read with deep regret, and, I can truly say, with equal surprise, the articles in the two last numbers of the "Christian Witness" relative to Wm. Lloyd Garrison and the American Anti-Slavery Society, I am induced to solicit thy perusal of the accompanying extracts from W. L. G.'s writings, in the hope that they may tend to convince thee of the fallacy of the conclusions at which thou hast arrived respecting his religious character and sentiments;—conclusions which, I feel

sure, cannot be the result of personal knowledge, or an acquaintance with his writings—for, from these, permit me to say, none such could possibly be deduced.

In doing this, I feel it to be due to the character of a long known and highly valued friend, to say that I KNOW, so far at least as one human being *can* know the principles of another, that the charge of Infidelity which has been brought against W. L. G. is *utterly false*, and that it never was my lot to meet with an individual who, I believe, more studiously endeavours to discover, or more conscientiously seeks to follow, the footsteps of his Redeemer, than does this devoted and self-sacrificing philanthropist. The cry of Infidelity, which the enemies of human freedom have substituted in lieu of an investigation of his arguments, and which, I am sorry to say, has been echoed by some of the friends of the slave, does but afford a fresh verification of our Saviour's words when he said to His disciples, "The disciple is not above his Master, nor the servant above his Lord. It is enough for the disciple to be as his Master, and the servant as his Lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household?" With no less confidence I pronounce thy assertion, that "the principle of the American A. S. Society is Infidelity" to be equally destitute of truth. Well do I know, from personal acquaintance with not a few, and from years of correspondence with still more, that the chief actors in that Society are Christian-minded men and women; and no one familiar with their publications can deny that Christianity—pure and undefiled, not that counterfeit which would join her sacred name in harmonious fellowship with war and slavery, but Christianity as it is developed in the New Testament—forms the corner stone of their Society; that it is their ultimate standard of appeal, and the basis on which all their arguments against slavery are founded.

Forgive me for saying, that evident as it must be, to any candid mind, what is the *intention* of the Resolution quoted in the "Christian Witness"—clear as the noon-day sun as it is, that it *was not* over the decline of *true* religion that the Society were rejoicing; but, over the decline of a religion which admits that you may innocently—nay, in some cases, commendably hold your

fellow immortals in bondage; *the religion of America*, between which, and the religion of the Bible, Dr. Campbell himself surely makes a distinction when he says that, "with respect to slavery, the American Churches are steeped in guilt, and if they repent not, the blight of Heaven will inevitably descend upon them, filling all their borders with desolation." Clear, then, as is the meaning which the framers of the Resolution designed to convey, excuse me for saying, that it seems to me to be consistent neither with candour and fairness, and still less with that charity which thinketh no evil, and which is slow to pronounce judgment against a fellow-being, thus publicly to impugn the religious principles of the slave's best friend, and of a large band of as devoted and self-denying labourers in a great and righteous cause, as are to be found in connexion with any work of religion or philanthropy on the face of the earth, *without first giving the parties themselves the opportunity of explaining* what may have been incautiously or injudiciously expressed.

I write freely, believing thee to be a lover of truth and a friend of the slave, and that if through inadvertence, misapprehension, or, it may be, the influence of thy prejudice, thou hast committed an act of injustice towards some of the most faithful labourers in the Anti-Slavery field, candour and generosity will not be wanting on thy part to make amends for it.

I feel assured, that wert thou as conversant with the principles and doings of the American Anti-Slavery Society, and of W. Lloyd Garrison its head and originator, as are many of those in this land who deem it as much a pleasure and a privilege as a duty to co-operate with them, thou wouldst write in a very different strain respecting both, from that which characterizes the articles in the "Christian Witness,"—hence I am impelled, *for thy own sake*, to ask thee to investigate the matter further, and see whether W. L. G. and his associates can really be shewn to be the enemies of Christianity, the bible, or the *true* church.

The prediction that W. L. Garrison would "command small sympathy and few friends among the wise or good" in this country, has received ample refutation from the crowds which thronged to hear him, and the enthusiastic reception he met with, in all the places he visited in the kingdom. At a large and

highly respectable meeting in Edinburgh, (at which John Wigham presided,) a service of plate was presented to him as a testimonial of respect; and a party of about twenty individuals from different parts of England, Scotland, Ireland, and Wales, assembled at Liverpool previous to his departure for his native land, to bid him adieu, and wish him "God speed" in his labours of love. Little did I intend on taking up the pen to say so much, and I feel that I ought to apologize for so lengthened an intrusion on thy valuable time; but I have not, however, known how to say less, and even now have omitted many, many things which would corroborate the truth of the statements I have made. Extracts from W. L. Garrison's writings, similar in tendency *to those which are enclosed*, might be multiplied to an almost indefinite extent, and greatly do I wish I could read thee parts of his letters written in the freedom of private friendship, and breathing a truly Christian spirit. But here I must leave it, with the consciousness of having very imperfectly performed my task; but with the full conviction that truth will triumph in the end, and that *all* is working together for good to the cause of the slave.

Believe me to be very sincerely, thy friend,

TO THE EDITOR OF THE —— NEWSPAPER.

SIR,—We live in strange times. This is a truism which we are constantly hearing, and as constantly realizing.

I have been in the habit, since its commencement, of taking in a religious periodical called "The Church Members' Magazine." A portion of its pages has lately been devoted to the subject of *American slavery*, as it bears upon, and is connected with, *American religion*. Its observations have been as forcible as they are true. Indeed, I am not aware that language more strongly denunciatory of a system of monstrous iniquity, and of the institutions, both social and religious, which uphold it, could have been employed than that used by the Editor of "The Church Members' Magazine." He describes American slavery in the following terms:—Such as, for instance—"a system of barbarous brutality, upheld by whips and chains, branding-irons and bloodhounds, and stained by pollution, tyranny, and murder." (P. 533.) The

alliteration might have been judiciously avoided, but the description embodies most of the evils of which the denunciators of slavery complain, and in no measured terms. Again: "America has grown up into an empire of tyrants, to whom the world's history presents no parallel." "The condition of America in relation to this enormity is altogether peculiar. It is wholly unlike that of any other country on the face of the earth. In the midst of an empire of republicans, where freedom is rampant, behold a nation of slaves amounting to three millions of mankind." (P. 481.) "Men who are waxing rich from the guilty gain of a soil watered by the tears and blood of their fellow-creatures." "America, and its valley of the shadow of death, the slave states." (P. 480.) In America slavery "is attended by every enormity." "The white multitudes are *everywhere* ranged on the side of the oppressor and against the slave, whom they treat with an insolence of barbarity and a refinement of cruelty, all but incredible—all but inconceivable." "This social atrocity is altogether peculiar to American society." (P. 481.)

All this is strong and sweeping certainly, but not too strong nor too sweeping for such complicated villany, to use the language of John Wesley, quoted by the Editor in reference to it, "a type of more complicated villany, fraud, robbery, and murder, than was ever practised by Mahometans or Pagans." (P. 483.)

But without multiplying quotations like these, with which the pages of "The Church Member's Magazine," are rife, let us see to what source the Editor traces the evil. Well may we exclaim with the prophet of old "Listen, O heavens, and be astonished O earth!—*To the American Churches!*—"The worst, the most appalling feature of the case," says the Editor, "is the position of the American Churches, which are considered by the best judges to be THE BULWARKS OF AMERICAN SLAVERY!" "The spirit of American society is both expressed and upheld by its social and *religious* arrangements, which are such as almost to stagger the belief of Englishmen." (P. 481.) "The American *Churches*, in this matter, *are steeped in guilt*." (P. 486.) "Time was, when" the excellent of the earth "would have recoiled from the society of men *whose hands are full of blood*." (P. 480.) "At the time when the Congregational Union sent its delegates, comparatively little was

known in England respecting the true character of American slavery, and in particular, it was not known then, as now, to what an extent *the American Churches were its bulwarks.*" (P. 535.) "The resolutions of the Union represent the American Churches as steeped in guilt, in terms far more emphatic than we have used. Let our readers mark this!" (P. 525.)

More on this awful, this almost inconceivable state of what is called "religion" in America, might be quoted, even to the surcharging your columns; but I should think that enough has been extracted to justify us in exclaiming with the Editor of "The Church Members' Magazine,"—"The time is come for all true philanthropists to stand forth as witnesses for truth and God—no considerations whatever must, for a moment, be allowed to silence the advocates of the oppressed!" (P. 481.)

But what says "The Christian Witness" upon the subject? a periodical which I am also in the habit of reading. A noble champion in the cause of the oppressed, one who has suffered imprisonment, and who has perilled his life in the cause of the American slave, comes forth, and with a voice of holy indignation denounces the American Churches as guilty of the blood of his fellow-men,—who traces, with the Editor of "The Church Members' Magazine," all the horrors of American slavery to "*American* religion,"—and who hails the declining state of *that* religion as the harbinger of freedom to the captive; who charges home to the ears, the hearts, the consciences of the American Churches, their ministers and professors, the truthful word "Thou art the man." What does the Editor of "The Christian Witness" do, but hold up to *his* readers this noble philanthropist, this witness for God and truth, whom the Editor of "The Church Members' Magazine" says that "no consideration whatever must, for a moment, be suffered to silence," as *An Infidel!* and, when meekly called upon by his victim to do him justice, refuses insertion to his letter of vindication, on the flimsy pretext that "his *general* matter was in type!" and then insultingly reiterates the slander in the following language:—"Mr. Garrison's defence turns upon a distinction between *American* religion and the *Christian* religion,—*We* cannot allow the distinction. He firmly resents our charge of infidelity,—We reply by its iteration!"

And this is "The Christian Witness!" Comment is superfluous. It could but weaken the force of the conviction which this unvarnished statement must produce upon the mind of every lover of truth. Either the Editor of "The Church Members' Magazine" has grossly libelled the American Churches, or the Editor of "The Christian Witness" has as grossly libelled William Lloyd Garrison. I am unacquainted with either of those Editors; but, as the periodicals are published *under one cover*, I should presume the Editor of each to be one and the same.

With William Lloyd Garrison I am acquainted, and a more noble-minded, intrepid, self-devoted champion in the cause of humanity, or one who more fully exemplifies Christianity by its fruit, love to God, as displayed in love to man, I know not. He sails TO-DAY, branded as an INFIDEL by "The CHRISTIAN WITNESS," but commended to the care of Jesus by many a heart that beats in response to his own, with the love of liberty and truth. He goes from a land of Liberty and CHRISTIANITY, to the land of Slavery and *American* RELIGION. May the Master he serves protect him; and may the time soon arrive when that hateful clime for which he is bound shall become the land of freedom and the land of *Christianity*. But as yet there is no hope for the progress of either, but in the extinction of that which insults the majesty of truth, by calling itself "RELIGION." Thank God that such religion is not the religion of England! THANK GOD THAT SUCH RELIGION IS NOT CHRISTIANITY!

I have trespassed at too great length upon your columns, but I am sure that you will not grudge me the space *at such a moment* in behalf of one, who, with yourself, loves the gospel of Jesus, and detests every fraudulent system which assumes its name for the purpose of crushing its godlike principles.

I send you my name, which will interest none but those who will know it from its initials.

4th November, 1846.

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